Hon J Story

Christian Register.

And why even of yourselves judge ye not what is right?——Luke xii. 57.

PRINTED BY ISAAC R. BUTTS AND CO.—DAVID REED, EDITOR AND PROPRIETOR, 81 WASHINGTON STREET.

VOL. IV. BOSTON, SATURDAY, DECEMBER 31, 1825. No. 52.

MISCELLANY.

FROM THE CHRISTIAN EXAMINER.

TO THE URSA MAJOR.

With what a stately and majestic step
That glorious Constellation of the North
Treads its eternal circle! going forth
Its princely way amongst the stars in slow
And silent brightness. Mighty one, all hail!
I joy to see thee on thy glowing path
Walk like some stout and girded giant—stern,
Unwearied, resolute, whose toiling foot
Disdains to loiter on its destined way.
The other tribes forsake their midnight track,
And rest their weary orbs beneath the wave.
But thou dost never close thy burning eye,
Nor stay thy steadfast step. But on, still on,
While systems change, and suns retire, and worlds
Slumber and wake, thy ceaseless march proceeds.
The near horizon tempts to rest in vain.
Thou, faithful Sentinel, dost never quit
Thy long appointed watch; but, sleepless still,
Dost guard the fixt light of the Universe,
And bid the North forever know its place.

* * * * *

I wonder as I gaze. That stream of light,
Undimmed, unquenched,—just as I see it now—
Has issued from those dazzling points, through years
That go far back into eternity.
Exhaustless flood! forever spent, renewed
Forever! * * * *

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From the profound of heaven,
Untravelled even in thought, keen piercing rays
Dart through the void, revealing to the sense
Systems and worlds unnumbered. Take the glass,
And search the skies. The opening skies pour down
Upon your gaze, thick showers of sparkling fire—
Stars, crowded, thronged, in regions so remote
That their swift beams,—the swiftest things that be—
Have travelled centuries on their flight to earth.*
Earth, Sun, and nearer Constellations! what
Are ye, amid this infinite extent
And multitude of God's most infinite works!
And these are suns!—vast, central, living fires,
Lords of dependent systems, Kings of worlds,
That wait as satellites upon their power,
And flourish in their smile. Awake, my soul,
And meditate the wonder! Countless suns
Blaze round thee, leading forth their countless worlds!
Worlds—in whose bosoms living things rejoice,
And drink the bliss of being from the fount
Of all pervading Love. What mind can know,
What tongue can utter all their multitudes!
Thus numberless in numberless abodes!
Known but to Thee, blest Father! Thine they are,
Thy children, and thy care—and none o'erlooked
Of Thee! No, not the humblest soul that dwells
Upon the humblest globe, which wheels its course
Amid the giant glories of the sky,
Like the mean mote that dances in the beam
Amongst the thousand mirrored lamps, which fling
Their wasteful splendor from the palace wall.
None, none escape the kindness of Thy care;
All compassed underneath Thy spacious wing,
Each fed and guided by thy powerful hand.
Tell me, ye splendid Orbs! as from your thrones
Ye mark the rolling provinces that own
Your sway—what beings fill those bright abodes?
How formed, how gifted; what their powers, their state,
Their happiness, their wisdom? Do they bear
The stamp of human nature? Or has God
Peopled those purer realms with lovelier forms
And more celestial minds? Does innocence
Still wear her native and untainted bloom?
Or has sin breathed his deadly blight abroad,
And sowed corruption in those fairy bowers?
Has War trod o'er them with his foot of fire?
And slavery forged his chains, and wrath, and hate,
And sordid selfishness, and cruel lust,
Leagued their base bands to tread out light and truth,
And scatter wo where heaven had planted joy?
Or are they yet all Paradise, unfallen
And uncorrupt? existence one long joy,
Without disease upon the frame, or sin
Upon the heart, or weariness of life—
Hope never quenched, and age unknown,
And death unfeared; while fresh and fadeless youth
Glows in the light from God's near throne of Love?
Open your lips, ye wonderful and fair!
Speak, speak! the mysteries of those living worlds
Unfold!—No language? Everlasting light,
And everlasting silence? Yet the Eye
May read and understand. The hand of God
Has written legibly what man may know,
The glory of the Maker. There it shines,
Ineffable, unchangeable; and man,
Bound to the surface of this pigmy globe,
May know and ask no more. In other days,
When death shall give the encumbered spirit wings,
Its range shall be extended; it shall roam,
Perchance, amongst those vast mysterious spheres,
Shall pass from orb to orb and dwell in each
Familiar with its children—learn their laws,
And share their state, and study and adore
The infinite varieties of bliss
And beauty, by the hand Divine
Lavished on all its works. Eternity
Shall thus roll on with ever fresh delight;
No pause of pleasure or improvement; world
On world still opening to the instructed mind
An unexhausted universe, and time
But adding to its glories. While the soul,
Advancing ever to the Source of light
And all perfection, lives, adores, and reigns
In cloudless knowledge, purity and bliss. Y****

The following letter was addressed to the editor of the Maidstone Gazette (Eng.) in which there had been a controversy on the subject of the disagreement of Unitarians among themselves.

COMPARATIVE AGREEMENT OF UNITARIANS AND TRINITARIANS AMONGST THEMSELVES.

To the Editor of the Maidstone Gazette.

One of the complaints of your Trinitarian correspondent against Unitarians is, that they "do not appear to be agreed among themselves. To be precisely of the same opinion upon every question that may be started relative to theology, is what they are so far from professing, that they rather glory in the liberty of thought and investigation with which they severally conduct their researches into the sacred writings, and into theological subjects in general. The great principles on which they profess to unite are, however, plainly laid down in the New Testament, and are perfectly intelligible without the use of any notes or comments, any creeds or articles of faith drawn up by fallible men; viz. that "*to us there is but one God the Father, and one Lord Jesus Christ,*" (1 Cor. viii. 6); *and that* "*God will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*" (Acts xvii. 31.) In the acknowledgment of these truths they are, I believe, as cordially united as any other denomination of Christians. Taking the Scriptures for their guide, and reason and nature for their interpreters, they offer up their united adorations to one single, undivided, all-perfect, all-comprehensive Being, the Creator, Preserver and absolute Disposer of universal nature, "*the God of our Lord Jesus Christ.*" (Eph. i. 17.) They are so entirely agreed as to the great Object of their adorations, and there is such a perfect simplicity in that object, that with all that liberty which they maintain of thought and inquiry to each individual, no diversity of sentiment whatever prevails among them with respect to it; it is a common bond of most harmonious and satisfactory unanimity.

But can this be said of the advocates and adherents of the Trinitarian system? Has no diversity of sentiment arisen among them as to the true definition of the doctrine on which they so strenuously insist?—Does no embarrassment exist as to the object or objects of their adorations, and as to what line of distinction is to be drawn between God and his Christ, between the Sender and the Sent, the Worshipper and *Him* whom the Trinitarian himself must admit to be the one true God, the only proper object of adoration? This is so far from being the case, that no subject has given a greater occasion to subtle and angry controversies than the attempts to settle the true definition of the Trinity. Were not the ancient fathers of the church, as they are termed, involved in an endless labyrinth of disputations about *persons, natures, substances* and *essences*, till they chased away the benign spirit of Christianity; while their wrath and clamor and evil speaking too plainly manifested the spirit engendered by this mysterious, indefinable subject? Has the light of the Reformation dispelled the obscurities which pervaded this tenet in the former ages? Had the lustre and benignity of truth accompanied it, would it have condemned a distinguished lady of Kent (Bocher) and Servetus to the flames, instead of dispensing its radiance through their understandings?—At so late a period as 1690 we read, that the learned Dr John Wallis, who professed to have paid a studious attention to the subject for more than forty years, offered to the public a pamphlet, entitled "The Doctrine of the ever-blessed Trinity explained." His explanation amounted to this, that the blessed Trinity is three *somewhats*, commonly called persons; but "the true notion and true name of that distinction," he said, "are unknown to us." Dr Sherlock, in a work designed further to clear up the subject, expressly asserted that the three persons in the Trinity are three distinct infinite minds or spirits, and three individual substances, and that these three are one by a mutual consciousness. This work was attacked by Dr South, in a book entitled "Animadversions on Dr Sherlock's Book on the Trinity, together with a more necessary Vindication of that prime Article of the Christian Faith, from his New Notions and False Explications of it." "This pamphlet was written," says Bishop Burnet, "not without wit and learning, but without any measure of Christian charity," &c. Dr South explained the doctrine in the common method, by representing that the Deity is one essence and three subsistences. In answer, Dr Sherlock charged his opponent with Sabellianism. Dr South replied by a charge of Tritheism. Others went into the dispute with some learning, but more warmth. Sherlock was charged with holding the doctrine of *three Gods*, and South came under the imputation of explaining away the Trinity. The candid inquirer was unsettled and perplexed. He hesitated between the scheme of the former, which preserved a Trinity, but in which the Unity was lost, and that of the latter, which, under the terms "modes, subsistences and properties," &c, kept up the Divine Unity, but then lost a Trinity. The advocates of the latter mode of explication at length procured a solemn decree in Convocation, judging, declaring and determining Dr Sherlock's explication to be "false, impious and heretical." His adherents entered a virtual protest against this decree, and answered, that "what the heads of Oxford had condemned as heretical and impious, was the very Catholic faith." Dr Tennison, who then filled the see of Canterbury, in order to put an end to these divisions, prevailed with the King to interpose, and to give the royal sanction to a certain injunction drawn up by himself, viz. "That no preacher whatsoever, in his sermon or lecture, should presume to deliver any other doctrine concerning the blessed Trinity than is contained in the Scriptures, and is agreeable to the Thirty-nine Articles of Religion. That every preacher, in the explication of this doctrine, shall carefully avoid all new terms, and confine himself to such ways of explication as have been commonly used in the church."

Thus it appears that Trinitarians have found the utmost difficulty in arriving at any tolerable conformity of sentiment, and that in settling their differences they have broken out into such dissensions, that the authority of the civil magistrate has been employed to bar the progress of a controversy which, so far from arriving at any satisfactory conclusion, led only to confusion and strife. Such a mode of decision could only leave the mind in a state of forced suspense amid a maze of conflicting notions. Surely this is no indication of the heavenly origin and blessed influences of this doctrine. With what consistency can the advocates of this source of dissensions charge those of the proper and simple unity of God, a doctrine which cherishes unanimity in his worship, with "not being agreed among themselves"?

PREACHING.

The following judicious remarks on preaching are from the Monthly Repository for September.

"Practically, I am pursuaded that the most important truths of the gospel are received with more reverence, more lasting good consequences, and more universally salutary effects, when they owe their influence over the mind less to the power of a striking preacher than when they are acquired under circumstances of less excitement. I would not at all dispute the fact, that talent united with right views of christian truth is to be highly appreciated. I would go farther, and say it is every preacher's duty to labor at the attainment of every kind of excellence—only let it be conceded, and it is a consideration that should both cheer the humble and check the proud, that converts to all that is of supreme importance in christian truth have been made and are still making by preachers of very subordinate mental powers and attainments. I have often felt it to be an unfortunate thing for a congregation, when the reverence and admiration which are due to religion, are so transferred to a particular preacher, that it becomes a matter of difficulty to relish the same truths when presented in a less attractive dress. I should not fear that any ill effects will be produced on the minds of long established piety by attendance on the ministrations of a very captivating preacher, but I doubt whether young people will be materially strengthened either in knowledge of or regard to religion by such attendance, unless accompanied by that earnest and careful home-instruction which may lead them to estimate truth far more highly than the *form* under which it may happen to be spoken to them.

Were I competent to offer advice at all to a religious parent, there is none, perhaps, which would more frequently rise to my lips than this: "If you wish your child's religious principles to wear well, see that they stand not on the uncertain foundation of ordinances, or individual teaching. Lead him to the Bible, fix in his heart the affecting lessons it teaches, make him practically and habitually a religious being, by leading him to prayer, and form his dispositions by all those kind and gentle practices which may best secure the love of what is amiable and praise-worthy. Make him feel that these things are perfectly distinct from the exercise of talent; that mental powers are valuable only when accompanied by the fear of God and the love of our fellow-creatures. Especially win his heart to the love and admiration of the character Jesus, that model of each and every virtue. This strong previous sense of religion will alone lift the mind above the fluctuations which take place in the piety of many individuals, when under the administrations of a preacher more or less judicious, more or less attractive. Do not fear that your child will lose the power of discriminating between the good and bad. If he has been early taught to understand the chief doctrines of Christianity and their application, he will prefer what accords best with his previous knowledge, and the style of preaching he will least like will be that which appears most remote from scriptural truth; but beware lest in your estimate of the importance of public worship, you attach an undue value to PREACHING.

METAPHYSICAL PREACHING.

The following just reproof of that strangely inconsistent and unscriptural style of preaching which has been more or less common among our Calvinistic clergy for thirty years past, is from the Monthly Repository for September, and forms part of the article entitled, "Critical Synopsis," &c.

If moral inability signify nothing more than disinclination, why persist in using a term so constantly liable to be misapprehended and misused by carping adversaries? Be assured this Calvinist deceives himself. A great portion of his party mean much more by moral inability than disinclination, notwithstanding a few of them, when pushed up to consequences, or desirous of defending a favorite system by mere verbal ingenuity, contrive to explain away its offensive peculiarities. No. There is something congenial with the Calvinistic system in the sterner literal notion of moral inability, which its advocates at large inculcate. It is of a piece with all those other huge, unnatural, astounding doctrines, at which reason stands aghast, but which the general desire after "aliquid immensum et infinitum," causes to be quietly swallowed down by a childish faith and a dazzled imagination. Like the doctrines of the Trinity and orthodox atonement, there is an imposing mystery and magnitude in the thing. There is a sweet consciousness of distinction, and a sweeter sense of sanctified merit, in being able to prevail upon one's mind to yield assent to impossible propositions, which the world in general refuse to receive. Disinclination, forsooth! If all evangelical preachers would but use this very smooth, soft and inoffensive term, and would only tell their sinful hearers, that they have no *inclination* to serve God, &c, wherein would they differ from Arminians and Unitarians? If Dr J.P. Smith's authority is to be relied on, it was by such conceivable, such insidious explanations, that the Ostervalds and the later Turretins frittered away the whole rough form of ancient Calvinism, and reduced the centre of Europe to a hideous moral darkness exactly proportioned to the clearness with which religious subjects are contemplated.

The author of the article given above has the following remarks on the Poetry of the Monthly Repository, a work, to which we by accident omitted to say last week, that we were indebted for the two poetical articles on our first page.

Could a more pleasing and impressive volume be compiled than The Poetry of the Monthly Repository? I think it would be a highly acceptable gift to the literary and religious public. It would certainly be valuable in one point of view, viz. as demonstrating that Unitarianism is neither unfavorable to the head nor the heart,—that it neither repels the illapses of poetical inspiration, nor jeopardises the truth and purity of literary taste, nor represses a high moral enthusiasm, nor checks the growth and outburstings of a fervent piety. The Editor would not, of course, feel constrained to reprint everything indiscriminately, which he should find in the archives of his poetical department. The aproaching close of the twentieth volume seems to present a happy era for the execution of such a project. It may be that there is already poetry enough to fill two portly volumes, and that ten years would in general be a convenient cycle for the revolution and reappearance of the phenomenon proposed. The very influence of such an established, continuous arrangement on the subsequent effusions of contributors to the Repository would be felicitous. Biographical notices might be added of some of the deceased, and perhaps also of some of the living tuneful correspondents.

MILTON'S TREATISE.

Among the various evidences of the catholicism of Milton, we have the following in the prefatory remarks at the commencement of the 5th chapter of his Treatise of Christian Doctrines, entitled, "Of the son of God."

"I cannot enter upon subjects of so much difficulty as the *Son of God* and the *Holy Spirit*, without again premising a few introductory words. If, indeed, I were a member of the Church of Rome, which requires implicit obedience to its creed on all points of faith, I should have acquiesced from education or habit in its simple decree and authority, even though it denies that the doctrine of the Trinity, as now received, is capable of being proved by any passage of Scripture. But since I enrole myself among the number of those who acknowledge the word of God alone as the rule of faith, and freely advance what appears to me to be much more clearly deducible from the Holy Scripture than the commonly-received opinion, I see no reason why any one who belongs to the same Protestant or Reformed Church, and professes to acknowledge the same rule of faith as myself, should take offence at my freedom, particularly as I impose my authority on no one, but merely propose what I think more worthy of belief than the creed in general acceptation. I only entreat that my readers will ponder and examine my statements in a spirit which desires to discover nothing but the truth, and with a mind free from prejudice. For, without intending to oppose the authority of Scripture, which I consider inviolably sacred, I only take upon myself to refute human interpretations as often as the occasion requires, conformably to my right, or rather my duty, as a man. If, indeed, those with whom I have to contend were able to produce direct protestation from Heaven to the truth of the doctrine which they espouse, it would be nothing less than impiety to venture to raise, I do not say a clamor, but so much as a murmur against it. But inasmuch as they can lay claim to nothing more than human powers, assisted by that spiritual illumination which is common to all, it is not unreasonable that they should on their part allow the privileges of diligent research and free discussion to another inquirer, who is seeking truth through the same means and in the same way as themselves, and whose desire of benefiting mankind is equal to their own."

THE JEWS.

The following notice of Mr Noah's late Proclamation is from the *Christian Reformer* (Eng.) for October.

Proposed Jewish Republic.

A singular "Proclamation to the Jews" has been published by a person bearing the name of "Mordecai Manuel Noah, citizen of the United States of America, late Consul of the said States for the city and kingdom of Tunis, High Sheriff of New York, Counsellor at law." He further styles himself, but by what authority we know not, "by the grace of God, Governor and Judge of Israel." The purport of the proclamation is, that an asylum is now offered to the Jews, throughout all the world, in *Grand Island*, in the state of New York, on which the Judge is about to "lay the foundation of a city of refuge, to be called Ararat." Grand Island is on the Niagara river, close by the falls, and bounded north and south by lakes Erie and Ontario, It is nearly 12 miles in length, and varying from 3 to 7 in breadth, and contains upwards of 17,000 acres of remarkably rich and fertile land. Here Judge Mordecai Manuel Noah proposes to revive the government of the Jewish nation, under the auspices and protection of the United States of America. He appoints commissioners in various parts of the world to superintend emigration, &c.; he levies a capitation tax of three shekels in silver per annum, or one Spanish dollar, upon each Jew throughout the world; he abolishes polygamy; he recognises the American Indians as the descendants of the lost tribes, &c. &c. The style of the proclamation is really respectable, whatever may be its meaning or effect, and the writer expresses sentiments worthy at once of an enlightened Jew, of a citizen of a land of liberty, and of the founder a republic. It should be added that the Judge of Israel contemplates his settlement as temporary, and preparatory to "that great and final restoration" of the Jews "to their ancient heritage, which the times so powerfully indicate."

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* Dr Hershell has calculated that when we look at Sirius, the rays which enter the eye cannot be less than six years and four months and a half coming from that star to the observer, and that the rays of the most remote nebulæ must have been more than nineteen hundred and ten thousand, that is, almost two millions of years on their way.

CHRISTIAN REGISTER.

SATURDAY, DECEMBER 31, 1825.

EMANCIPATION OF SLAVES.

It appears by the southern papers, that Miss Frances Wright, the Scotch authoress, who has interested herself much in the condition of the slaves in this country, and who has lately taken the tour of the United States, has proposed the establishment of an asylum in West Tennessee, where the blacks are to be received, and in which a plan will be commenced for the abolition of Slavery without danger to the citizens of the South. The plan is noticed very favorably in the Philadelphia Gazette, but in the Alexandria Gazette, is sneered at, and treated, we think, with unmerited harshness. The project is a benevolent one. Let the experiment be made. If it fail it will then be time to heap reproach upon it. No man, who is worthy the name of MAN, will object to any practicable plan by which shall be removed the evils of slavery, without endangering the personal safety and reasonable comfort of the citsens of the slave holding states. Whether this project be such an one is a question to be settled by actual experiment, and not by editorial paragraphs, and especially if written under the influence of passion, whim, or prejudice.

SUPERSTITIONS OF THE EAST.

Burning of Widows. The late Calcutta papers furnish another account of a Suttee which took place on the 30th of June last. It appears to have been but little better than outright murder, on the part of those concerned in it, and to us, at this distance. cannot fail to excite surprise that such things should be permitted by the civil authorities.

If any thing can excite christian men to efforts in diffusing the light and blessings of Christianity among this benighted people it must be such occurrences as the one here related.

But we are told perhaps that the orthodox missionaries have been laboring for years in the cause with but little success. This is probably true in relation to their preaching, though we do not think it so in relation to their schools. But if the orthodox missionaries do not meet success, there is so much the more urgent cause why the objector should exert himself to send to them what he deems a purer system of faith.

A great mass of facts in relation to this subject is embodied in an interesting pamphlet lately published, entitled "An Appeal to Liberal Christians for the cause of Christianity in India."* We think that this pamphlet cannot be read by any real friend to humanity, without exciting a deep interest in the subject, or without impressing a sense of the duty, under which all Christians are laid of doing something to extend the light and hopes and reforming influence of pure Christianity, to these benighted regions of the earth.

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* This pamphlet may be obtained at 81 Washington-street, and if purchased for distribution may be had at a large discount.

PUBLISHING FUND.

This Society still continues its silent and unobtrusive operations, and meets, as far as its limited means will permit, the demand for practical religious and moral tracts. By an advertisement on our next page, it will be seen that its list of publications is respectable, as to character and variety, and the pamphlets are so neat and so cheap, that they may be distributed to advantage, and at a small expense by those who are in the habit of reminding others, at the commencement of the year, that they feel an interest in their welfare, and would promote their improvement. The association is one of the few which does not subsist by charitable contributions; its funds are permanent and amount to about $1600, invested in popular tracts, the sale of which provides for successive editions. It deserves potronage and pays its patrons well.

MURDER AND SUICIDE.

By an extract of a letter from a gentleman in Hampden County, published in the Daily Advertiser of Saturday last, we are informed that Samuel Leonard of West Springfield, on the 14th inst. murdered his wife with an axe, in the presence of three of his children, and then cut his own throat with a razor, and expired immediately. We are told that eight years since they were both under serious religious impressions; that Mrs L. from that time sustained the character of a pious christian woman; and that Mr L. professed to have embraced the doctrines of Universalism. For several years past he is said to have treated his wife with great cruelty. The following statement of the circumstances of this tragical event, is from the letter abovementioned.

"On Tuesday evening she attended a lecture of Mr Sprague's in a school house, and, it is said, through fear of him, lodged at his brother's that night. On Wednesday morning he went there, and with great apparent kindness requested her to return home. She went, and when engaged in washing, he struck her with an axe on her head, and with two more blows killed her instantly. He then carried the axe, threw it into a shed, and returned, and with one stroke of his razor, which appeared to have been ground on a fine stone, cut his throat quite through, and fell near his wife. Their daughter, eleven years old, lay in a bed in the same room, and saw the whole. As soon as he fell she rose, and taking two young children, ran to her uncle's. The verdict of the jury of inquest was *Murder* and *Suicide*."

PERSECUTION OF THE JEWS.

The Papal government has lately put in rigorous execution, the laws against the Jews. They are obliged to dwell in a part of the city called the Jews' Quarter, and to wear some mark of distinction.

Massachusetts Peace Society. The Annual Meeting of this Society was held on the evening of the 26th inst. An interesting and appropriate Address was delivered by William Ladd, Esq. of Minot, Me.

The Second Religious Society in Waltham from which the Rev. Sewal Harding was lately dismissed—for "honest difference of sentiment"—have invited Mr Bernard Whitman to settle with them in the ministry.

DEDICATION AT NORTHAMPTON.

In a late number of the Register, in which we gave an account of the dedication of the church at Northampton, we alluded to the Hymn, written by a lady of the society and sung on the occasion, but we were unable to give it, a copy not having been at that time received.

The following is the *Hymn* alluded to.

Almighty Father! Lord and King of Kings!
  Reigning, sublime in majesty above!
Ruling in glory all created things,
  And blessing us with gifts of heavenly love.

Oh, condescend from thy exalted throne,
  To view the sacrifice we now present,
A temple offered unto Thee alone,
  And for thy holy service only meant.

Oh, deign in love our suppliant wish to hear,
  And with thy sacred presence fill this place,
And fill the heart of every worshipper
  Who casts his sins and wants before Thy face.

May such find pardon and acceptance here;
  May earthly passions ever be withdrawn;
But heartfelt gratitude and holy fear
  Be off'rings which thy love will not disown.

Here may we tender Thee our faith divine;
  Here learn the precepts which thy son has given;
Here pour our hearts in humble fervent prayer;
  Here find the path which leads the soul to heaven.

Original Communications.

ORDAINED,

At Keene, N. H. over "The Keene Congregational Society," on Wednesday, Dec. 28, Rev. **Thomas Russell Sullivan.** The services were performed by the following gentlemen:—Introductory Prayer, Rev. Mr Ingersol of Burlington, (Vt.); Sermon, Rev. Mr Brazer of Salem; Ordaining Prayer, Rev. Dr Thayer of Lancaster; Charge, Rev. Dr Bancroft of Worcester; Right Hand of Fellowship, Rev. Mr Lincoln of Fitchburg; Address to the Church and Society, Rev. Mr Ripley of Waltham; Concluding Prayer, Rev. Mr Gannett of Boston.

The Council present on this occasion was large, and included many clergymen of the vicinity. The Society was formed a few months since, by members of Rev. Mr Barstow's congregation, who were dissatisfied with the exclusive tenets and measures of their minister. Their prospects of happiness are bright, and it was pleasant to learn, that though the most obstinate prejudice existed against their views of truth, yet the spirit of uncharitableness had not embittered their social intercourse.

The performances of the day were remarkably good, and were heard by a large audience. The sermon by Mr Brazer was distinguished by lucid reasoning, powerful argument, and beautiful composition. These epithets are not applied without deliberation; they are believed to be strictly just. The text was from Acts xxvi, 1. "*Thou art permitted to speak for thyself.*" After some introductory remarks, in which the privilege of free discussion enjoyed by every one in this country was noticed, and an allusion was made to the "signs of the times," which point out the duty of every sect of christians to study explicitly and defend fearlessly their views of gospel truths, the discourse was confined to an examination of one objection made to Unitarian christianity, that it is not an *experimental* religion, that Unitarians do not *experience* religion. A more important topic, or one better suited to the audience, could hardly have been selected. We believe that the objections against our views of religion, which are most studiously propagated and which have most weight with the people, are of a practical nature. They are told that Unitarianism is a "chilling" system, is not severe in its moral requisitions, is unfavourable to religious experience, and deprives our Saviour of veneration and love. These are serious charges, and are a sufficient reason for rejecting any system of faith to which they can justly be affixed. But the application of them to Unitarian christianity is as false as it is injurious; and we rejoice that Mr Brazer exposed one of these misrepresentations in its true light.

We had intended to give an analysis of his sermon, that the public might see at one glance the difficulties that encumber the doctrine of Calvinistic experience. But we trust that the discourse will be printed, and we would not do any thing to impair the interest with which it will be read. We do not think that the thousands of ordination sermons which have been poured from the press have been very serviceable to the world, but where a point of great moment is discussed in a manner peculiarly suited to the circumstances of the community, we conceive that the same principles which make it the duty of christians "to speak for themselves," render it imperative on them to give circulation to the things spoken. We will therefore excite instead of satisfying curiosity by simply remarking that the preacher on this occasion stated the Calvinistic doctrine of religious experience in the form in which it has been presented by its ablest advocates; that he objected to it, because it taught that a *total* change of character was necessary, produced by the *supernatural, irresistible* and *arbitrary* influence of the divine Spirit, and that to each of these points he offered a beautiful series of objections drawn from reason and scripture. The Unitarian views of religious experience were then presented, and were contrasted with the opposite theory, as it appears when reduced to practice, and published in the periodical details of conversion.

We beg leave to recommend for imitation to future preachers of ordination sermons, two peculiarities that we noticed in the discourse. A particular and limited topic was taken. This is much preferable to a repetition of the "natural duties of pastor and people," or to a general statement of Christian truth. The former subject, however important, is worn threadbare; the latter, though useful in certain cases, is of doubtful advantage now, when our sentiments, on most points of Christian doctrine, are so generally known. A preacher will secure a greater interest, and will give more instruction by selecting some point, around which, ignorance or prejudice had thrown obscurity, and by setting it forth either to our admiration or our abhorrence. The other peculiarity to which we alluded, was the omission of all addresses, either to the pastor or the people. The sermon is not a part of the *ordaining* services. It is delivered because an opportunity is afforded for general instruction, and it encroaches on the office of the other exercises, when it is made the instrument of personal exhortation. The following hymn was sung by an excellent choir, at the close of the performances. It is from the pen of a clergyman in this state, who has himself known the trials of a "lonely" ministry.

Our Fathers' God! to Thee we raise
The offering of our prayer and praise;
Thy hand hath all our labors blessed,
And brought us to the vale of rest.

It brought our fathers through the waves,
To holy homes and peaceful graves;
And when their thoughts and prayers were free,
They gave their grateful hearts to Thee

So, touch'd by Thee, our cares depart,
And altars rise in every heart:
O! may the incense raised above
Be kindled by the fire of love.

The night of sorrow leaves our sky,
Heaven's light of truth is blazing high:
Our hopes of peace shall not be vain,
Nor gladness change to tears again.

Forever blest with peace and power
The watchman in this lonely tower,
With truth divine, as ever hung
On the rapt Seraph's burning tongue.

Give us, whene'er to Thee, we bow,
The love that warms our praises now:
And may our joy unchanging last,
When life and all but heaven is past.

A church was publicly gathered on the evening preceding the day of ordination, when a sermon was preached by Rev. Dr Thayer, from 1 Cor. x, 17, on the nature of a Christian Church, the qualifications for church membership, and the means of preserving a church "one body." It was characterized by an open avowal of liberal principles. While it was free from all bitterness and denunciation. The effect of all the services on this occasion, must have been a conviction that Unitarian Christians are willing to avow their sentiments, and can defend them without the sacrifice of charity.

FOR THE CHRISTIAN REGISTER.

Mr Reed,

I yesterday attended the dedication of the new Church erected in this city for the "Christian Society," and was much gratified by the services of the occasion. The sermon was delivered by elder Clough. His subject was Christian liberty, which he defined with clearness and boldness, asserting that it was an "emanation" from these two principles of Christianity, that it is the duty of every one to search the scriptures, and the right of every one to believe and practise what he there finds. In speaking of the reasons which led him to hope that Christian liberty would be co-extensive with Christianity, the preacher was animated and sometimes eloquent. He argued his position from the predictions of the Scripture, from the goodness and justice of the cause, from its congeniality with the human mind, and from the present circumstances of the Christian world. In England and in Pennsylvania he said, one found the friends of liberal principles. In Geneva, "the church of Calvin is the monument of Servetus." The freedom of S. America and the struggle of Greece are auspicious, and in our country among the Presbyterians, the Friends, the Methodists, and the Baptists, there are many who have cast off the *chains* of "spiritual domination." "In the U. States are 1000 liberal Societies." Under this term, Mr Clough, I presume included Unitarians of the Congregational order. The spirit and sentiments of the discourse were strictly Unitarian. The doctrines of the Trinity, of satisfaction and reprobation were particularly noticed as yielding to the progress of knowledge. We are glad to have such coadjutors, even though they may be unwilling to join themselves to us. The church is plain, but commodious, having four galleries. The audience was large and respectable.

A Unitarian Congregationalist.

FOR THE CHISTIAN REGISTER.

Mr Reed,

The question must soon be decided whether the native inhabitants, who once spread themselves over this goodly land, enjoying with gratitude the favors of the Great Spirit, whom they adored, shall retain any portion of what they once exclusively possessed; or whether they shal be obliged to quit the remnant of that fair domain which they still occupy, and be forced with their little ones, together with their aged and infirm into an inhospitable clime, where all the traces of religious and civil institutions which have been successfully cultivated among them must be lost, and they must return to their former habits deprived of the means of obtaining support or comfort. Should they be allowed toretain the stations they now possess, and exhibit the grateful spectacle of a people fostered and protected by a just and humane government in the bosom of a civilized christian community, who are desirous of making all the reparation now in their power for their past sufferings and privations, how great would it redound to the honor of the nation, and evince their magnanimity and love of justice. At this period, all who are interested in the cause of humanity or national honor, all who are the disciples of him who was anointed to preach the gospel to the poor, to heal the broken hearted, and to set at liberty them that are bruised, should join in strenuous exertions to save the remains of our Aborigines from the destruction that is impending over them. They rely wholly on our justice and compassion,—they can no longer make any resistance,—we have hemmed them in on every side, and they have determined rather to die in the land that gave them birth, and mingle their remains with the ashes of their fathers, than accede to the proposed removal which can only protract a miserable and precarious existence.

The President, with a dignified firmness which has done him much honor, has forbid any encroachment on the rights of the Creeks, in virtue of the pretended treaty with Georgia, until the claim shall be investigated by Congress; this should insure him the suffrages and support of all the wise and good, as it affords a pledge of the integrity and magnanimity which, in future will mark his conduct.

Let those who are proposing a new mission to India reflect on the demands of their own country, and the necessity of setting such an example of the duties which flow from our obligations as Christians, as will command the respect of those whom we wish to convert. The missionary Martyn, of whose zeal and ability no doubt can be entertained, confesses in the bitterness of disappointed hope, that he could make no impression in favor of his religion, while the lives of those Christians who resided in, or occasionally visited India were so little conformable to the doctrines they professed.—While this continues it must ever present an insurmountable barrier to missionary labors in that or any other country. The vast amount of the sums which have already been expended in fruitless attempts to christianise other nations would, doubtless, if judiciously applied, have been productive of incalculable advantages at home. We learn from the most respectable authorities that the moral character of the Hindoos, is far less reprehensible than among ourselves. The dreadful system of slavery which prevails in some portions of this country, and the exterminating warfare against the Aborigines, added to the odious and degrading vices of drunkenness, and cruelty to animals, is scarcely known among them; while acts of charity and beneficence are related, and attested, which it would be difficult to find equalled. This assuredly does not result from the superior purity of their religion, but must be attributed to the corruptions which have defiled christianity, and mingled it with the most atrocious examples drawn from the Jewish history, under the pretext that they were sanctioned by divine authority; while among the Hindoos, however objectionable to their superstitious practices, those impressions which are written with divine characters on the heart have not been made void by the belief, that faith will supersede the necessity of works. Whence then arises this strong desire to improve and enlighten the Hindoos, while we are silent and indifferent to the accumulated wrongs of our red brethren, who are fast disappearing from the land, which, say they, the Great Spirit who loved his red children gave them with all its deer and woods.

This remark, however, happily, is not applicable to all; many whose ability and integrity are above all mean and selfish calculations, have endeavored to elicit feelings of justice and compassion by powerful appeals to our innate convictions of rectitude, and by exhibiting a statement of the wrongs, and the causes which have produced the vindictive and hostile sentiments and measures which have had results so disastrous in our conflicts with the Indians. Some of our most admired orators and poets, while celebrating the virtues and exploits of those who laid the foundation of our rising empire, have also paid a just tribute "to the lofty, magnanimous, and unbending spirit of their brave but unfortunate, though sometimes cruel and vindictive foes; exhibiting a vivid and energetic portraiture of the virtues, in strong relief with the passions of the Indian character."

Let the noble example of Clarkson and his compeers, who have so greatly signalized themselves in the cause of the unhappy children of Africa, stimulate some of the citizens of our favoured country, who possess talents competent to the generous undertaking, to display with a truth and pathos which will command attention, the wrongs of our Aborigines, and their claims to our justice and gratitude, for their kindness and long forbearance toward the little, helpless band, which first landed on their shore.

It is well attested that most of the ills which have been endured by the Indians, in addition to the strong desire we have manifested to possess their territory, have arisen from their being forced to join in our contests, and then leaving them a prey to the adverse party, without regarding them in our treaties; thus the natives, with their settlements, have been involved in undistinguished ruin: this has been the practise of all the Europoan nations who have obtained possessions in this country.

In the summer of the year 1791, Gen. Wilkinson communicates the result of his expedition in the following paragraph:

"I have destroyed the chief town of the Ouiattanon Nation, and made prisoners of the sons and sisters of the king; I have burnt a respectable Kickapoo village, and cut down at least four hundred and thirty acres of corn, chiefly in the milk. In the course of these movements six warriors were killed, and thirty-four prisoners taken, with a loss on the part of the American forces, of two men killed, and one wounded."

This is a fair specimen of our exterminating warfare with this much injured people, though in many instances it has been much more destructive. How well this comports with a *civilized christian people*, who have possessed themselves of the lands, and exasperated the native possessors beyond endurance, all may decide, and the question why they have never been civilized, or embraced our religion, may be easily solved, if reference be had to our disregard of equity and compassion, in our dealings with them. Let the exhibition of the sufferings of the Aborigines arouse from their torpor those who have so long beheld with indifference their privations, and unite their endeavors to dispel the mists of prejudice and superstition, by disseminating the pure principles of truth, and prove the sincerity of the faith they profess, by their endeavors to save the remnant of this unfortunate race.

Hereafter it may be too late. Should the Georgians succeed in driving them from their ancient and highly valued possessions, all will be involved in the same destiny; fraudulent treaties may easily be made with a few, who by bribery and corruption will be induced to make sale of their territory, and this noble and intelligent race of men will be heard of no more.

FOR THE CHRISTIAN REGISTER.

He sealeth up the hand of every man; that all men may know his work.—JOB xxxvii. 7.

This passage relates to the winter, when men cannot pursue, as ordinarily, their business in cultivating the earth, which becomes bound with ice, as with iron, or sealed against the hand of man. This sealing of the earth, or the hand, affords the husbandman an excellent opportunity for improvement. The winter is a season of leisure. How short the day for performing labor! How long the evening and night for rest! How convenient the evening for reading, for study, for religious and moral improvement. Several hours may be devoted by the husbandman to instructing his family, gaining information, examining the state of his affairs, laying his plans for future business, occasionally holding intercourse with friends and neighbors, and the like. He may meditate on the works of God, his providence, his government of the world, especially on the wonders of the passing season. The power and majesty of God are suggested by the howling wind, the mighty cold, the impassable snows, the strong fetters of ice. The wisdom and goodness of God are seen in the arrangement of the seasons, in the provision made for the support and comfort of this dreary season by the productions of the preceding, in the comfort of our dwellings, in the various methods of mitigating the severity of the season. This work forces itself on our reflection.—We are invited by many circumstances to meditation. What vast improvement may be made, if our minds are half as active as our bodies are when we venture from our shelter.

The husbandman, in looking round upon his flocks of various kinds is reminded of the honorable station which he holds;—he is the divine almoner. These creatures depend on him, as he depends on God. He opens his hand to their wants; he affords them shelter from the storm and cold. He holds a responsible place in the divine government. How pleasant must it be to his feelings to observe the wishful eye of the ox and the whole stall greeting his approach; how soothing to the ear are the hum and cackle of the fowls, after their hunger has been allayed by his bounty. How evident is the work of God in making a dependence among the various animals, rendering them subservient to one another's comfort. The ox depends on man, and man is aided by the ox.

Who has a better opportunity to consider and know the work of God than the husbandman? And what season more convenient for acquiring this knowledge? How favorable also to devotion is the winter season. The solemn grandeur every where visible produces awe and reverence; the divine goodness inspires trust and confidence. How should the season awake our benevolent feelings? When we are sheltered against the cold storm, shall we not extend a helping hand to the poor, whose firesides are scarcely warm, whose stores are scanty, whose covering cannot exclude the piercing cold? How should we endeavor to furnish them with means of meditating on the work of God, and excite them to observe the power, wisdom and goodness of providence. LAY PREACHER.

Domestic Intelligence.

NINETEENTH CONGRESS.

SENATE.

Monday, Dec. 19. The appointment of several select committees was announced. A resolution was submitted relative to an amendment to the Constitution, providing that no person twice elected to the office of President of the United States should be again eligible to that office.

A resolution on the subject of a Monument to Gen. Washington was agreed to.

Tuesday, Dec. 20. The subject of the claims to certain officers of the Revolutionary Army was referred to a select committee.

Several resolutions respecting amendments to the Constitution were considered.

After the consideration of Executive business the Senate adjourned to Thursday.

HOUSE OF REPRESENTATIVES.

Thursday, Dec. 15. After disposing of several petitions, and attending to some business of minor importance, the House received and accepted a Report in favor of the claim of DANIEL HUGUENIN to a seat in the House, instead of EGBERT TEN EYCK, sitting member from the state of New York.

A resolution of Mr Livingston respecting Unclaimed Dividends, was taken up, and after some discussion was ordered to lie on the table.

Mr Buchanan's Resolution asking information on the subject of the proceeding of the Court Martial, &c. in relation to Com. PORTER, was discussed, and on motion of Mr Reed, of Massachusetts, was ordered to be laid on the table.

The Committee on Roads and Canals were instructed to inquire into the utility, cost, &c. of Rail Ways, in comparison with Canals.

A resolution was submitted by Mr Baylies of Mass. respecting the employment of the Sloop of War BOSTON, on an exploring expedition on the Northwest Coast.

The resolution of Mr Blair of Tenn. respecting an Armory in the western part of the United Strtes, was discussed.

Adjourned.

Monday, Dec. 19. A resolution was submitted relative to the claim of the representatives of the Marquis de Maison Rouge

A resolution was offered by Mr Webster, relative to the construction of a Canal across the peninsula of Florida, connecting the Atlantic ocean with the gulf of Mexico.

On motion of Mr Reed of Mass. relative to the establishment of a line of communication between the Atlantic and Pacific Oceans, by the way of the Isthmus of Panama.

Tuesday, Dec. 20. A resolve was passed asking information respecting the convention for the suppression of the slave trade.

The subject of desertions from the army, and the mode of payment were discussed.

CENSUS OF THE CITY.

The Mayor made report of the details of the following Census of the city, taken in pursuance of the resolve of the 31st October last, certified by Mr Pollard, the City Marshall:—

Aggregate of the number of inhabitants, returned for the several Wards of the City of Boston, in Dec. 1825, taken by order of the City Council, under the direction of the Hon Josiah Quincy, Mayor.

Ward No.		Ward No.	
1,	3890	9,	4819
2,	5006	10,	5082
3,	4813	11,	4009
4,	4722	12,	3894
5,	5074	S. Boston.	1986
6,	4235	Islands,	288
7,	5732		
8,	4727		58,281

RECAPITULATION.

No. of White Males	under 10 years,	6210	
	From 10 to 16,	3061	
	" 16 to 26,	7622	
	" 26 to 45,	8458	
	Over, 45,	2560	27911
No. of While Females	under 10 years,	6309	
	From 10 to 16,	3616	
	" 16 to 26,	7589	
	" 26 to 45,	7735	
	Over 45,	3204	28453
No. of Colored Males	under 14 years,	224	
	From 14 to 26,	236	
	" 26 to 45,	380	
	Over 45,	134	974
No. of Colored Females	under 14 years,	209	
	From 14 to 26,	232	
	" 26 to 45,	358	
	Over 45,	145	943
		Total,	58,281

FIRE IN THE CAPITOL.

On Friday morning last, between twelve and one o'clock, fire was discovered in the Congress library, in the Capitol at Washington. The National Journal states that the fire appears to have commenced in the western gallery, directly south of the window which communicates with the balcony, and is supposed to have originated from a candle which was left near one of the shelves by a gentleman who was reading in that part of the library at a late hour. The fire ascended to the ceiling, part of the plaster of which is destroyed, as are the shelves in the gallery. A part also of the fluted casing beneath the gallery is destroyed. The destruction of books is very limited; being entirely confined to duplicate copies of documents and state papers, which were deposited in that gallery, by way of filling up the shelves. None of the valuable works, as far as we could ascertain, have been at all injured; nor will any interruption be caused by this accident to the habits of those members who are fond of literary recreations.

The National intelligencer says that the fire was discovered by Mr Everett, of the House of Representatives, who was returning to his lodging from an evening party, and that timely and efficient services were rendered by Messrs Dwight, Webster, Houston, Wickliffe, and Ward, members of Congress.

IMPORTANT IMPROVEMENT. An arrangement has been made between the city government, and the Principal proprietors of the land rendered vacant by the late fire in Court street, for increasing the width, and changing the direction of the street, which will be highly advantageous to the public. We understand that the street is to be made forty-two feet wide, and that its easterly termination is to be brought directly opposite the head of State street, by throwing into the street the whole width of the building now standing on the southeasterly corner of the street, and running the south line of the street from the corner of the next building, direct to the Old Court House, and by bringing forward the buildings on the north side of the street, so as to place them on a line with the northwest corner of State street.—*Daily Adv.*

Dr Percival's Poem, delivered before the Phi Beta Kappa Society at New Haven, is now in press in this town, and will be published in a few days. We have reason to believe, that the character of this poem will fully sustain the high reputation which he has justly acquired by his numerous productions. *Ib.*

Foreign Intelligence.

LATEST FROM SPAIN.

By an arrival in N. York from Cadiz, papers of that city to the 15th November have been received. They give no account of disorders in Spain, nor of the French intending to leave it. The birth day of Charles X. of France was celebrated at Cadiz, the 4th November with great pomp; and the Spanish and French officers united with cordiality in the fete.

A Gibraltar article of Oct. 27 says, "Yesterday nine Spanish vessels were captured by the Colombian privateers, one only escaping, and owing her salvation to our batteries which fired on the privateers." later accounts mention that 14 sail of Spanish vessels were lying at Gibraltar, afraid to put to sea. The privateers were very daring, frequently showing themselves off the Spanish harbors. They generally destroyed their prizes, after taking out their valuables, and put their crews on shore. The accounts of Greek affairs in the Spanish papers are echoes of previously received accounts.

Invasion of the Spanish Islands. Accounts of preparations making in Colombia and Mexico for attacks on Porto Rico and Cuba, continue to be circulated or rather echoed; and seem to leave no doubt, but that an attempt of the kind will be made. The late success of the Mexicans at San Juan de Ulloa will probably impart new vigor to their preparation; and calculations are made that the humane treatment and honorable terms granted to that garrison, will not be without effect in Cuba; where the seeds of Revolution have been vegetating for some time; and where the Mexicans expect to be opposed by no other than the regular Spanish army. *Centinel.*

Surrender of the Castle of St Juan. The ship Frances, Fosdick, arrived at New York, from New Orleans, was boarded on the 4th inst off Havanna, by the Mexican National brig of war Victory, Captain Thomas, from Vera Cruz, for Havana. Captain F. learned from the boarding officer that she was going with a flag of truce, having on board General Coppinger, Governor of the Castle of Saint Juan de Ulloa, which surrendered on the 22d November. The garrison was reduced to 40 men, who were on board two transports which separated from the Victory the day before. The above intelligence is highly interesting to this country, particularly that portion of the mercantile community trading with Mexico.

HAYTI.

A letter from cape Henry of the 25th November says, "A French flag having arrived at Port-au-Prince for New York, it will soon be decided whether French vessels coming from other than French ports, are to enjoy the privilege of paying only half duties. If the decision is in the affirmative, French vessels only can come to the island, to make any profit!

FROM THE PACIFIC.

An arrival at Baltimore, from Chagres has brought advices from Lima to the 1st of October.

The United States squadron under Com. Hull was lying at Charillos, all well. President Bolivar continued in Upper Peru. The Spanish General Rodil still defended Callao; but it was still reported that preparations were making by his besiegers to carry the place by storm. The Colombian sloop of war Pinchincha, on approaching near the batteries, was totally dismasted but escaped capture. The Patriots continued in the hope soon to starve Rodil into a surrender.

The accounts from Panama are to the 26th October, at which time there were said to be 15,000 Colombian troops there. Several additional thousands were expected. Preparations were making at Portobello to transport troops to Carthagena, to join the expedition fitting there against Cuba.

NEW YORK, Dec. 26.

FROM JAVA. The ship *Romulus*, Captain Roberts, arrived at this port on Saturday evening, left Batavia on the 12th September. Captain R. informs us that news was received there on the 6th, of the assemblage of a numerous party of the natives with hostile intentions, at a place called Denmark about 17 miles east of Samarang. The authorities of the latter place called out a voluntary corps of cavalry formed of the young men, mostly merchants to go and attack the insurgents with one hundred seamen and a few native troops. When they came in sight of the enemy, they beheld, to their surprise, from three to five thousand men in arms, drawn up in three columns, the European commander ordered his men to attack, and the insurgents were immediately in motion to resist them. The small body of cavalry, 28 in number, inexperienced, (both horses and men,) were ordered to charge the unequal numbers. They were immediately thrown into confusion, and two killed by the first discharge from the insurgents, who in return charged the cavalry with their cossack spears. In a moment all was in disorder, and the cavalry made an attempt to retreat, in doing which they were nearly surrounded, they consulted a moment, and it was determined to change their course and attempt to pass a body of men who occupied a road between them and Samarang. But this attempt was most unfortunate as some of the horses soon fell and the riders were thrown into the soft and broken ground of the rice fields, and instantly speared. Several returning to their former position, cut their way through the enemy at another pass, and arrived at Samarang in safety. Fourteen were killed and missing—seven of them respectable young men, English and Scotch agents for commercial houses at Batavia. The whole effective force of European troops on the Island did not exceed 3000 men. The citizens of Batavia were all on military duty, and stood guard regularly as common soldiers.

Mer Adv.

FROM CALCUTTA.

Calcutta papers to Aug. 20th have been received. They contain no news of importance. The operations of the Burmese war were suspended by the rainy season. The division of the army at Arracan was extremely sickly. The place is called an Indian Walcheren.—The Army of Sir Archibald Campbell, was in a very healthy condition on the banks of the Irawuddy. The papers contain some discussion of the expediency of any further prosecution of the war, by advancing into Ava, or merely retaining possession of Arracan.

Capt. Brewster, of the ship Pagoda, arrived at this port yesterday in 119 days from Calcutta, informs that the Burmese war was suspended, owing to the wet season, and that it was very sickly among the European troops; that the cholera morbus was making great ravages among the natives in Calcutta, no less than 1900 having fallen victims to that disorder, the last 19 days previous to his departure.---*B. D. Adv.*

DEPOSITORIES OF THE

AMERICAN UNITARIAN ASSOCIATION.

BOSTON, DAVID REED, General Agent.

Salem,	J. R. Buffum	*Hallowell, (Me.)*	Glazier&Co.
Keene, (N. H.)	John Prentiss	*Charleston.(SC)*	M.L.Hurlbut
Brooklyn, (Con.)	Rev.S.J.May	*Concord, (N. H.)*	J. B. Moore
Concord, (Mass.)	John Stacy	*Portsmouth,(NH)*	J. W. Foster
Hingham,	David Andrews		

MARRIAGES.

In this city, by the Rev. Mr Capen, Mr Simeon Seva, of Braintree, to Miss Maria Bagley, of Boston. Mr Amaziah Coy to Miss Emeline Spear, both of Boston.

In Salem, on Friday last, by Rev. H. Colman, Dr George Choate, to Miss Margaret M. daughter of Captain Gamaliel Hodges.

In Medford, Mr Benjamin Tufts to Miss Mary Colwell, both of Medford.

In Brimfield, Capt. Jonas Blodget, an officer of the revolution, aged 83, to Mrs Hannah Bugbee, aged 77; the united ages of this venerable pair being one hundred and sixty years!

In Newburyport, Mr Hector Brown to Miss Hannah Young.

In Worcester, Mr Samuel Congdon to Miss Fidelia Brigham.

In Littleton, on Thursday morning, by Rev. Mr Foster, Mr J. W. Sullivan, of this city, to Miss Marianne M. Dix, daughter of the late Col. Timo. Dix, of Boscawen, N. H.

In Acton, on Sunday evening, by the Rev. Mr Shed, Mr Hammond A. Hosmer, of this city, to Miss Susan Noyes, of the former place.

In New-York, by the Rev. Spencer H. Cone, Mr Charles L. Roberts, (of the house of Freeman, Cobb & Co. of this city,) to Miss Jane, daughter of the late John Cauldwell, Esq. of the former city.

In Mobile, Charles A. Henry, Esq. Marshal of the city of Mobile, (formerly of Holden, Mass.) to Madamoiselle Carmalite Holdenburg, of Mobile.

DEATHS.

At Quebec, on Sunday, the 4th instant, Monseigneur, the Right Reverend Joseph Octave Plessis, Catholic Bishop of Quebec. In the death of this pious Prelate his Church has to lament an able, temperate, yet zealous and indefatigable chief; his flock a humane, benevolent and charitable pastor, ever alive to their wants, and prompt to administer to their sufferings, and the King a tried and loyal subject; there is in short amongst all classes and persuasions but one sentiment of regret for the loss, and respect and veneration for the memory of this benevolent christian, and truly exemplary character.—*Quebec Paper.*

TRACTS.

FOR Sale by *MUNROE & FRANCIS*, No. 128, Washington-street, and also at the office of the Christian Register, No. 81, Washington-street, an assortment of the Publishing Fund Tracts, single or in volumes, viz.

	Pages.	*Price.*
James Talbot	42	6 cts.
Eleanor Morland	68	8
Thomas Dormer	20	3
Drunkenness	16	3
Isaac Jenkins	44	6
Lottery Ticket	56	8
Edmund and Margaret	64	8
Channing's Sermon	16	3
Brothers	68	10
Geneva Catechism, part 1st	46	8
do do " 2d	72	10
do do " 3d	84	12
Advice to Domestics	38	6
Suspected Boy	28	4
Coleman on Baptism	16	4
Bancroft to Parents	16	4
Juvenile Devotions	114	20
Two Farmers		8
Edward on Sunday Schools		7
What is Religion		8
Three Questions Answered		12 1-2
Ware's Sermons		12 1-2
Mary Hollis		12 1-2
Frank, a Sequel to Frank in Early Lessons, 2 v.		88
Village Sketches		63
New-England Tale		100

NEW YEAR'S GIFT.

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